

dence of the undersigned, on Aug. 10, 1898, J. M. Bockover of Chili, Ind., and sister Bertha M. Nicholas of Roann, Ind., were united in the bonds of holy matrimony. May long life and many rich blessings go with them as they sail down the stream of the years.

LOUIS S. BAUMAN.

Roann, Ind.

KERSCHNER—V A U G H T.—At the home of the writer near Udell, Iowa, August 10, 1898, by the undersigned, Mr. Joseph N. Kerschner and Miss Etta C. Vaught. May they enjoy God's blessings in their matrimonial voyage.

JOSEPH ZOOK.

A Drunkard's Will

Selected

A dying drunkard in Oswego, New York, left the following as his "last will and testament":

"I leave to society a ruined character, a wretched example and a memory that will soon rot. I leave to my parents as much sorrow as they can, in their feeble state, bear. I leave to my brothers and sisters as much shame and mortification as I can bring on them. I leave to my wife a broken heart and a life of shame. I leave to each of my children poverty, ignorance, a low character and a remembrance that their father filled a drunkard's grave."

Ye patrons of the saloon, is this the "will and testament" you are writing out each day for your wife and children? Shame upon you to leave them such a disgraceful inheritance! Where is your manhood? Where is your love for your family? Where is your honor and nobility? Are you selling it to the saloon-keeper?

When the writer of this sat in the office last Wednesday looking over the copy for the "Frozen Truth," an honest-looking workman came in, and in the course of conversation with the clerk in the office, said, "I used to patronize the saloons, I drank regularly, but I soon learned that I could not support the saloons and support my family, too; I could not drink and provide for the wants of my family as I should, and so I quit drinking, and I left off patronizing the saloons."

The Secret of the Lord

Charles S. Robinson, D. D.

"The secret of the Lord is with them that fear him." What is this "secret of the Lord" to which so much importance is attached, and what is the good of it?

The meaning of the expression does not appear at first sight. If we trace the Hebrew word thro its changes, we shall reach a conclusion of some surprise and pleasure. That which is here rendered "secret" meant originally a company of persons sitting together. Thence it passed to signify the free conversation such a circle would be likely to hold. Thence by a new freak of usage it came to denote confidential intimacy of close affection or friendship. Then at last it was employed, as it is here, to suggest what we call a secret—a peculiarly reserved communica-

tion whispered sidewise over into one of the faithful ears around us.

Couple with this, likewise, the final clause of the verse we have just quoted. There it reads, "and he will show them his covenant." This is one of the very few passages in our honored and excellent version of the Scriptures which have been unfortunately rendered. The marginal translation is better than the received. This makes the covenant the subject, and not the object, of the verb. So the whole should read: "The secret of the Lord is with them that fear him, and his covenant is that he will make them know it;" of course, that is, he will make them know what the secret is. Hence a free paraphrase of the verse gives us the doctrine contained in it.

To the truly Christian heart there is always a secret to be told from God; it is not possible that any one should miss receiving a whispered communication so precious; his covenant is distinctly made that he will cause them to know it. It is high time that we take a text so welcome as this is calculated to be home to our own hearts. You will easily perceive how wide its reach. It bears upon all our history. It comes in contact with many of our deepest needs.

In the first place, apply it to difficult doctrines. There are some truths brought to light under the gospel which it is very hard for human pride to receive. The intellect blinded by the primal curse of sin refuses to recognize their meaning or their use. They are addressed really to the heart; but the heart, hardened by its own indulgence, will not entertain them, and so the paradox is frequently presented in real life of one who earnestly desires to believe what has been pressed upon his attention, and yet is totally unable to rest in any form of admission of it. Cavils come instead of confidence. Doubt takes the place of devotion. And the harassed soul wanders around even Calvary itself, as if lost on a strange mountain, fretted with its own vacillations and disturbed with its own willfulness. The brain beats sullenly upon the bars it can not bend. "All the products of the mere understanding," said Coleridge, "partake of death." The intellect can not deal with the inquiries of the new life. And until the heart is opened to receive such truths, there is no entrance of the light, no emerging from the darkness.

Now, what is to be done? This verse suggests a reply to the question. It is addressed to living experiences in all the ages. It speaks directly to human nature. We hear men talking about the incarnation, God's sovereignty, human depravity, and the like. You say you can not understand such things. You would like to believe as others do, but your mind rejects these doctrines. Your whole soul rebels violently when you hear them presented for acceptance. Yet you are honest enough to ask for guidance. What are you to do?

Here, then, we have to say to you, this verse meets your want. Your mistake lies

in the reversal of every true order of procedure. You say you would be a Christian if you could understand these doctrines. Our answer is, you must become a Christian in order to understand them. You must "seek first the kingdom of God, and all these, (other) things will be added unto you." You want wisdom; well, "The fear of the Lord is the beginning of wisdom." You must have this fear of the Lord mentioned explicitly here, and then the Lord will tell you the secret of receiving difficult doctrine. Repent of sin, believe in the atonement, and you will find yourself in the way of most easy relief.

Now, really, if there be any novelty in this counsel to you, it only shows how poorly you have read the scriptures hitherto. For is not this precisely what the great Teacher said: "If any man will do my will, he shall know of the doctrine." The doing comes quite before the knowing. "Take my yoke upon you, and learn of me;" but the taking of the yoke comes earliest.

The Unseen Speaker

Spurgeon, the great London preacher, was fond of telling this story, in which there is a helpful lesson for us all. He was once asked to speak in the Crystal Palace of Sydenham. He feared that he had not the ability to fill the great area, and went one morning to test his voice.

Standing alone, he said aloud, earnestly and solemnly: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Then he went away.

Twenty five years later his brother was called to see an artisan on his dying bed. In response to the question as to whether he was a Christian, he said that he had been a Christian for twenty-five years. At that time, he said, he was working in the dome of the Crystal Palace at Sydenham, and was alone in the building. He was then an unbeliever and a wicked man. Suddenly there came to him, clearly and distinctly, a mighty voice saying, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

The man felt convicted of his own sin and was a Christian from that time forth.

There is a voice from an unseen Speaker whispering to every one of us. It calls those who do not know the Speaker to come to him, and bids those of us who do know and love him to be true and steadfast. The young, the old, the richest of the rich and the poorest of the poor alike may hear this beautiful, pleading voice, if they will but attune their ears to its whispering.—*Forward.*

Nothing can so clearly reveal both God's hatred for sin and his love of the sinner as Calvary. When God sent "the only begotten Son, which is in the bosom of the Father," to cleanse us from sin, he gave his best to free his loved ones from what was most hateful in his sight. And what sin can be compared with the deliberate and wilful rejection of that finished work of Christ?—*D. L. Moody.*